

Mind



Matter

VOL. 1.

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Physical Life--The Gemini Department in the School of Human Progress.

Lectures and Essays.

THEOLOGY vs. NATURAL LAWS.

BY HELEN MAR.

The series of articles upon the physiological development of man have been given to fully demonstrate the error of the old theological forms and to enable man to divest his mind of the idea of personality in God, or the creative power of the universe. We shall, in the future, more fully analyze this dogma of theology; this trine God, Mind, Matter, resting compact with the gods of ancient mythology, which the soul of man could be but one creative power and ruler of the universe, and subsequent to the multiplicity of the Heavens gods merged all into one supreme being. This thesis, not combining the wonderful plan of salvation conceived in the Christian theories, they have adopted, has been rejected and projected the trivial deity into their various forms of worship, for what especial purpose will appear in the future. We deem it necessary to make the above allusion, in order to pave the way for what follows.

Truthfulness of thought, a definite and forcible manner of expressing thought, embodying it in language that at once conveys our meaning to the learned and unlearned alike, upon these momentous and abstruse subjects, is very difficult; but beclouding the intellect with the high-sounding words of the students of science and metaphysics is still easier. We often see stories told by all knowledge in a mode or manner appreciable by the unlettered as well as the lettered. There are many interested in studying Nature and her divine laws that can never wade through the essays that are presented by the savans of to-day. We have endeavored to make the presentation of those momentous ideas given to the readers of MIND AND MATTER in our previous essays.

In introducing new thoughts or theories, we must expect dissenters, but it is very evident that the world of thought is rejecting out of the pale of law and lawless, those who give vent to the speculations of antiquarian logic and ancient dogmas and theories. It will not appear the aspirations of the human mind. As man is capable of taking a greater area of knowledge, he will seek an exploration of the unknown and undefined realms of thought, to give birth to a new and stirring creation, creating of modern liberalism, and serve it up as a new bill of fare, will not satisfy him. This is the strongest evidence we have of mortal, moral and spiritual progress.

The mind goes forth into the infinite sea of knowledge, and calls from past centuries the experiences of the ages, from which it extracts ineffable lessons of wisdom, divine love and harmony. Theologians adapt these lessons to the demands that are being made upon the storehouse of infinity by a surface coating of liberalism, and proclaim to the world a new solution of the problem.

But the people, the educated, the fathers of the church, the teachers of the schools, the professors of the universities, all bring home to the comprehension of the finite mind, from the infinite, the unseen and undefined realms of futurity, facts of greater potency than we have yet presented.

We have stated that mind, soul and spirit are identical, one and the same; that as spirit, atmosphere and infinitude are one, so mind, soul and spirit are one. They cannot be separated. They are out different names for the same thing, which we will call mind, for the elucidation of our ideas, as it is more fully understood and comprehended as an adjunct of the infinite.

Spirit is expressing itself in imagination, in fancy, in ideality, in dreams, in abstraction, in mental disengagement, in idleness, in song, in music, in art, in science, in medicine, in law, in social, intellectual, political and moral ethics, in fact throughout all the ramifications of the material universe we find the results of the action of this adjunct of the physical world. Countless ages have added to the wealth of culture, the progress of knowledge, the arts, the sciences, not to mention the study of books, but by research.

The diffusion of knowledge through the press has been a great lever in this development, but profound research into the mysterious depths of the infinite, relations and conditions, will give to the world a new solution of the problem.

The concomitant relations existing throughout infinitude make up the aggregate evidence of facts that are presented to the comprehension of man. We may be asked, is there not a supreme intelligence co-existent with all matter, from which is derived the infinite expression of the infinite? The spiritual essence of the finite mind are outwrought through molecular action, but are dependent upon the physical development for expression, and upon the cosmic relations sustained by the subtle spiritual forces of nature for their power and dominion—nothing more. But relations and conditions are infinite; therefore we must present it as our conception of the relative relations of conditions. Our conceptions of relations are ever changing, and the relative relation of conditions is ever changing. The universal chain of causation takes into its place all conditions and relations, all the finite conceptions of the infinite ruler of the universe, as well as all the finite relations of conditions, that mortality holds to infinity. The seal of condemnation should ever be placed upon the man or woman who essays to hold the key of infinity that unlocks the storehouse of immortality, and portions to God's children either eternal happiness or eternal misery.

As we cannot have a perfect web of cloth without the threads that make up or compose the texture, neither can we have a perfect whole in the infinite, which are of human origin, all legitimate results of the causes from which they are deduced.

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We have said that the mind is dependent upon physical agencies for expression. The adjuncts of the mind, in their action, take in a more refined and rarified atmosphere, and though they find expression through physical organisms, nevertheless they are dependent upon the subtle action of the spiritual forces of nature, as well as the physical and conchitum expressed through them. These subtle spiritual forces hold in abeyance all the sentient nervous functions of the physical world, which is shown most conclusively in the lifeforms from which the spiritual forces have withdrawn them selves. All the avenues through which the mind expresses itself are closed. The door of communication between the spiritual forces and the physical body is forever bolted and barred, and all seems hushed in eternal silence. What of the spiritual

forces that so lately animated the lifeless form? What of the intelligence that once expressed itself through the exterior glories of the eyes, the change of feature? What of the vital forces that sent the blood rushing to and fro, from centre to circumference? No reply comes back from the lifeless form. All is hushed and silent, but a voice is heard echo and re-echoing through the corridors of our mentality, crying, "I am nothing, I am all that is that remains." From our interior consciousness comes a reply full of pathos and sympathy, of immeasurable joy. Not so. What you see is only the worn out and worthless tenement, that through the work of time has become unfit for the soul, and I have passed to a higher sphere. See, Paul, that you have a mortal and corruptible body; that at the death of the natural body we shall be raised a spiritual body; that the corruptible shall put on incorruption; and what was true then is true now. The lifeless form is the natural or physical body, and the spirit of life which has been taken up into it, inceptus. All that makes the inanimate form senseless and cold is the withdrawal of the spiritual forces, which is, in reality, the man. The mind in its deductions and conclusions is ever in abeyance to the subtle spiritual forces that in their relative position, and in the position of prompters and builders, in the realm of mind. All thoughts, conclusions and deductions are built up from a basic foundation that underlies all theories, dogmas or creeds. Everything in Nature is built up in strata the same as the earth, and the layers of life in old age, but should have a home where they could calmly and comfortably await their departure to the land of the dead."

[To be continued.]

A HOME FOR OUR MEDIUMS.

No. 2.

In my former communications I endeavored to show that it was not only the duty of the Spiritualists but their policy to cherish their mediums, and promote their entire honesty and devotions to their calling, by offering them that in case of merit, rewards, dogmas or creeds. Everything in Nature is built up in strata the same as the earth, and the layers of life in old age, but should have a home where they could calmly and comfortably await their departure to the land of the dead."

I wish to be thoroughly understood as to my motives. I regard deliberate fraud in mediumship as much worse than murder, as the soul of a man is more precious than the soul of any animal, and that fraud in mediumship trifles in comparison with the eternal verities and sanctities of the universe. It feels the soul of man in its intense yearning to know its destiny. I have no word of excuse for that which I have done.

But from the writings of Mr. Peabody and from reading the writings of Mr. Peabody and Mr. Hazard on the subject, I am persuaded that there is a great deal of doubt, if not even a question, which of the street scavenger and sewer builder are as necessary as the poet, or the artist. "Talk of social equality when every evidence in Nature forces us to a conclusion at variance with the infinite diversity manifested throughout creation. Infinite is the diversity of space any evidence that all can or ever will, in the infinite variety it awaits us, attain an antipodal condition to that which it is now in, will be but one evidence of infinite law. If we preserve our individuality or identity in the infinite realms of futurity, how is it to be determined or determined except through diversity. Infinite diversity establishes our identity. We do not say that the infinite, the most remote, the lowest strata of humanity may ever attain the lowest. Through the evolution and refinement of matter they must inevitably progress out of their present condition, and others will take their places. The tidal wave of time bears all forward upon its bosom, and sweeps aside, in its progress, the remains of ancient, but still alluring, partialities of its infinite beauties. All things that tend to purity or refine the uncouth and boorish are so many levers in elevating or educating mankind, and the grandest humanity. We would not give you conclusive proof that we ignore all effort to lift up the fallen, to enlighten the ignorant, to reclaim the inebriate, and to ameliorate the conditions of society. Pennsylvania, known as "The Hibernian man," is depicted mainly as a asylum for mediums, and as a place of health and pleasure for all kinds of partialities of its infinite beauties. All things that tend to purity or refine the uncouth and boorish are so many levers in elevating or educating mankind, and the grandest humanity. We would not give you conclusive proof that we ignore all effort to lift up the fallen, to enlighten the ignorant, to reclaim the inebriate, and to ameliorate the conditions of society.

We may see a wise, just and uncharitable position that some of God's children should be born to fill the position of hewers of wood and drawers of water; but can you look out upon the infinite sea of diversity and find throughout the infinity of space any evidence that all can or ever will, in the infinite variety it awaits us, attain an antipodal condition to that which it is now in, will be but one evidence of infinite law. If we preserve our individuality or identity in the infinite realms of futurity, how is it to be determined or determined except through diversity. Infinite diversity establishes our identity. We do not say that the infinite, the most remote, the lowest strata of humanity may ever attain the lowest. Through the evolution and refinement of matter they must inevitably progress out of their present condition, and others will take their places. The tidal wave of time bears all forward upon its bosom, and sweeps aside, in its progress, the remains of ancient, but still alluring, partialities of its infinite beauties. All things that tend to purity or refine the uncouth and boorish are so many levers in elevating or educating mankind, and the grandest humanity. We would not give you conclusive proof that we ignore all effort to lift up the fallen, to enlighten the ignorant, to reclaim the inebriate, and to ameliorate the conditions of society.

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The "Herald Man's" Reply.

In last week's issue of this paper we reviewed the so-called "Exposure" of Mrs. Bennett, the West End medium of Boston, by the Boston *Herald*, in the Autumn of 1876; and we charged the author or authors of that "Exposure" with having perpetrated a most heartless and monstrous journalistic fraud upon the public. The following is the reply which the editorial representative of the *Herald* has been content to send us to an arraignment which demonstrated his conduct in that affair, to have been most vile and dishonorable. He writes to us thus:

BOSTON, Feb. 14th, 1879.—With the kindest feelings towards you personally, I have to inform you that your article in *MIND AND MATTER*, of the 1st instant, "The 'Herald' and the Journalistic Jesuit Triumvite," is based on altogether wrong premises.

I am a positive sceptic or infidel.

I never saw or spoke to Mrs. Bennett until after the publication of my article.

My information was derived from a party who personated spirits, and came to me in the ordinary course of business.

Dr. Storer and any number of Spiritualists in Boston who know me can vouch that I am not a medium, nor ever have been, nor ever will be.

I am a positive sceptic or infidel.

I have a positive sceptic or infidel.</p

MIND AND MATTER.

Spirit Communications.

Lecturers, Mediums, Spiritual Briefs and Items of News.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time intended to illustrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as spiritual mediums. In choosing matter for this purpose, we will give nothing but that which is personally known of anyone living or dead, to be certain of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through Alfred James, of Liverpool, a well-known medium, and taken down by the editor of MIND AND MATTER, as they fell from the lips of the medium, Feb. 17, 1879.

GOD MORNING, SIR.—I am very weak. All that I could do to keep me here, they did, but my time has come. I feel more reconciled as a spirit than I was as a mortal to give up my young life here. Being only nineteen or twenty years of age, I had just begun to taste some of the pleasures of life, but my organism was frail. I came here to die, to be free from pain, in order that I might be assured that I am happy and working towards better conditions. I have met several of my relatives who preceded me to the spirit life. There is no pain now. All that was left with the mortal casket, and it may do those good who love me to know that I am free from earthly troubles.

Sign me, At. M. Brown,
Whitewater, Wisconsin.

GOD MORNING, SIR.—It is difficult to act in the mortal life that you will have no regrets as a spirit, for on entering the Spiritual state you look around and see that all the world is composed differently than you are in the mortal body. You can then look back upon your career and see that if you had used your reason and judgement at the proper moments, your whole life might have been more successful.

The poor soul sees that a man or woman has the past with him or her breast, and the fight must be manfully entered into with them if you want to prevail over them. Long have the people of this world been fed with faith and belief, but the age which demands demonstration has come. Although when in the mortal form I earnestly, honestly, and sincerely believed in Christianity, I now find that Christianity does not exist. The time has come when what is called Christianity must give way for something better. It is made up of many impossible requirements. Virtue does not consist in having an exalted standard of morals, which is that of the angels, but in having a standard of that is practicable is worth while, and an age demanding true knowledge. When you have such a plain, honest code of morals that any man or woman can live up to, you will soon be able to go a step higher and your morality purer. Those who claim to be the heirs of God, and have the world to rule, may be called "men of Spiritual quality," but its meanness can never satisfy that immortal craving for the whole truth and nothing but the truth, that sooner or later comes to every human soul.

Hymns and verses I wrote in my mortal state, when I was young, I look down upon from the Spirit-life, in the light of the intelligence which I have gathered there, makes me blush with shame for my narrow-mindedness. Sign me

ISAAC WATTS.

GOD MORNING.—I was gathered by old King Death like a ripe sheaf of wheat. I had thrown off the mantle of old decayed superstitions in the way of religions. I wanted no priest, no minister, to show me the way to those brightened conditions in the after or spirit life. There is a satisfaction in arriving at a condition before you depart for the spirit world, and to reach such a condition you can only be aided by the light afforded by the phenomena of modern Spiritualism.

These facts enable you when in the mortal state to look across the ocean and "see the shadow of death"; your spirit with a balm almost like heavenly dew.

By that I mean that you gather emanations from the spirit world, you draw near to the spirit world, the ferrymen to carry your spirit to the point for which you are prepared. The mythical character of the ferrymen Charon across the dark waters of Styx has something of a shadowing about it which the nineteenth century is perceiving the clear dawn of.

Rev. T. Ashcroft lectured on Spiritualism recently, in the West End, England. Correspondents were directed at his "spiritual abuse and buffoonery." Mr. Ashcroft had better throw ashes on his head on Ash Wednesday.

Mrs. Elizabeth L. Watson, of Titusville, Pa., an entertaining speaker, will appear at Washington Hall, during the month of March. This gifted lady will always be cheerfully welcomed by intelligent people of Philadelphia.

In different sections of the State of Ohio, Dr. James P. Parker, the popular Spiritualist, has been creating much stir, and the secular newspapers of that part of our great country, have published full and fair reports of his lectures.

Ezra H. Heywood will lecture on Sunday evening, Feb. 23, in Music Hall, Boston. Subject—"Prison Life and Lessons." His proposes to speak on the same subject in Providence, Worcester and other cities, "until he reaches to earth."

Mr. Berks T. Hutchinson, of Cane Town, reports a well-attended seance there, with Mr. Egerton. A spirit appeared in a good light, picked up a pencil and card-board, and wrote a message, the medium being visible all the time. Abdullah was the name of the spirit.

Laura Morgan, a recently developed spiritual medium, in Indiana, is attracting unusual attention. "While secured by every device of ingenuity contrived by spirit-practitioners and members of the church," says the Terra Haute Express, Feb. 18th.

Rev. Dr. Fulton, Baptist clergyman, of Brooklyn, N. Y., has been expelled from the Pastors' Association because, in a recent debate in that body, he said the Rev. Dr. Sainsbury was a "secessionist in sentiment during the civil war." There was now in the pastoral camp in Brooklyn.

George E. Ridder, of Boston, recites as correct the message of Elias Smith, published in the *Banner of Light*, Feb. 1. Mr. Ridder says that Dr. Smith passed over thirty years. He was one of the firm of Dr. Smith & A. D. and practiced medicine at the Thompson School.

It has been ascertained, in consequence of a curious quarrel between Belgian Chamber of Representatives, and the Romish Priesthood of France, Italy and Belgium, that a "mass agent" in France cleared \$17,000 in three months, by trading in "masses for the dead," and dividing the commissions with the priests.

Meship was the subject of Mr. J. William Fletcher's lecture at the New Haven Theatres. There was a large audience. Mr. Fletcher dealt with the important aspects of the question in a way that seemed to make a very pleasant impression on the audiences. These lectures are strictly confined to Spiritualism, and are of great interest to enquirers.

A short time ago, Pejrez Fischer, a Polish Jew, died, at Lemberg, from lock jaw. He was prepared for burial, and at 5 o'clock in the morning, two Jews, who were present, to perform the customary prayers, became alarmed and fled in terror, as they heard the groans of the sufferer. One of them died. But the Jewish Sabbath observer, Mr. Fischer, would have been buried alive.

Mrs. Bell Youngs gave a "piano seance" on the evening of the 28th inst., at Boston, at the residence of Dr. Samuel Grover. The event, being in the programme, for the celebration of the anniversary of the birth of Mrs. Grover. The piano was placed in the centre of the room, and it rose two feet from the floor, while Mrs. Young fingered the keys. Scenes such as these make rapid steps in the arcanas of the modern dispensation.

[This spirit was advised and encouraged to follow up his good resolutions, and he left, thanking us and bidding us a most grateful and friendly adieu. Ed.]

Mrs. Lydia F. Fowler, wife of Professor L. N. Fowler, departed from earth life on Sunday, December 20th, at St. Agustine's road, Camden Square, London. She was born at Nantucket, Mass., and was a descendant of the mother of Benjamin Franklin. She was ill for more than ten weeks, which was borne with exemplary patience and resignation. Her last public act was giving a lecture jointly with her husband, on temperance, in the Congregational Church, in Leicester Square, in November last.

WHAT THE NEWSPAPERS SAY.

NEW PAPER.—"MIND AND MATTER" is the title of a new paper received at this office. It is an independent paper, devoted to the discussion of Spiritualism, religious and educational topics. It contains the best work of its class, which has recently come into circulation. Persons who desire Spiritualistic views should subscribe for it. \$2.15 per year and is handsomely printed and edited with considerable ability. Single copies 6 cents. J. M. Roberts, 713 Sansom street.—*Columbian Courant, Penna.*

AMONG the interesting papers that we find upon our table may be mentioned a weekly entitled MIND AND MATTER. Its mission is to investigate the scientific and phenomenal evidences of a future life. It discusses the entire range of occult and psychical phenomena, and includes modern Spiritualism, sleep-walking, apparitions, ghosts, visions, trances, &c., and will be valuable to those interested in a discussion of these matters. Price \$2.15 per annum; single copies 6 cents. Address MIND AND MATTER, 713 Sansom street, Philadelphia, Pa.—*Anti Monopolist, Rochester, N. Y.*

J. H. P. Fairfield is lecturing in Milford, N. H. His present address is Greenwich Village, Mass.

J. William Fletcher, of London, is establishing Sunday class meetings, where Spiritualism will be taught.

Mrs. Louise Andrews and her sister are in London, where they are being received with great attention.

Olara S. Foltz, attorney at law has been admitted to practice in the Fourth District Court of California.

"Life begets like," the world over the Chinese have adopted a retaliatory motto. "The Christians must go."

CONGRESS of the United States has refused to grant the Indians to the authority of the War Department.

Mr. W. H. Harrison, of England, announces the early publication of a book entitled "Spiritists without a medium."

Miss Blavatsky and Col. Olcott, having arrived in London, remained there a few days and then left for India.

"As you were," the aged colored medium, gave a reception to the colored folks of New York, on Saturday evening, 15th inst.

The Golden Rule Society, of Pennsylvania, reorganized on Sunday, 16th inst., at the hall, No. 530 Callowhill street.

The Woman's Church will be established in New York in the coming March, and so the gentler sex go marching on glory.

All Spiritual associations in England are conducted under a new banner, and the number of societies is on the increase there.

Capt. H. B. Brown, is engaged in delivering lectures on Sundays of the present month for the Brooklyn, N. Y. Spiritual society.

The Spiritual Improvement Class, of England, hold meetings regularly once a week. It is conducted similarly to the local conferences in America.

The Thirty-first anniversary of Modern Spiritualism will be commemorated on Sunday, March 30, at Cavendish Rooms, Mortimer street, London, England.

J. M. Peebles will deliver an oration to the Spiritualists of Toledo, Ohio, on the occasion of the anniversary of the advent of modern Spiritualism, on March 31st.

MIND AND MATTER.—Our readers will recollect that the *Christian Offering* called our attention to a prospectus for the publication of a Spiritual paper by J. M. Roberts in Philadelphia. The new paper with the above title, came promptly to hand, beautiful in typographical appearance, and filled with good things. MIND AND MATTER has been brought to the world invisible powers, as well as the spirit world, and the medium of the right control, if we may judge of the future by the excellencies of the numbers received. Its departments are admirably arranged, and the contents of each adapted to the demands of the present. If in any one particular above another, it commands the admiration of all. The author of the paper is a man whom many wonderful cures have taken place has returned to Philadelphia, and will treat all diseases reform generally. These are following of Spiritualism in the individual and its progress, and the progress of the wily mediums throughout the States should set us this new and worthy venture in their behalf is sustained. We are very glad to add it to our exchange list and hope friends of progress East will chip in substantial aid to promote the fraternity of growth which Messrs. Roberts and Wilson serve in their devotion to essential truth and common right. —*The Word, Princeton, Mass.*

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ALFRED JAMES.—Trance and Test Medium and MEDIUM.—*Christian Offering* called our attention to a prospectus for the publication of a Spiritual paper by J. M. Roberts in Philadelphia. The new paper with the above title, came promptly to hand, beautiful in typographical appearance, and filled with good things. MIND AND MATTER has been brought to the world invisible powers, as well as the spirit world, and the medium of the right control, if we may judge of the future by the excellencies of the numbers received. Its departments are admirably arranged, and the contents of each adapted to the demands of the present. If in any one particular above another, it commands the admiration of all. The author of the paper is a man whom many wonderful cures have taken place has returned to Philadelphia, and will treat all diseases reform generally. These are following of Spiritualism in the individual and its progress, and the progress of the wily mediums throughout the States should set us this new and worthy venture in their behalf is sustained. We are very glad to add it to our exchange list and hope friends of progress East will chip in substantial aid to promote the fraternity of growth which Messrs. Roberts and Wilson serve in their devotion to essential truth and common right. —*The Word, Princeton, Mass.*

DR. AND MRS. H. S. PHILLIPS.—Clairvoyant, Healing and Test Mediums. Public seances, Wednesday evenings, 8 o'clock. Private seances, Tuesday evenings, 8 o'clock. Dr. H. S. Phillips and Mrs. C. Wilson, Associate editor. Good and scholarly in tone, a vigorous exponent of the Spiritual Philosophy it brings. We like it very much. J. M. Roberts, Publisher and Editor; C. C. Wilson, Associate editor. Terms to mail subscribers, single, \$2.50; 5 copies first of postage \$8; 10 copies \$15. Address MIND AND MATTER, 713 Sansom street, Philadelphia, Pa.—*Anti Monopolist, Rochester, N. Y.*

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Original Poetry.

TEACH THE LITTLE ONES OF HEAVEN

BY MARIETTA F. WILLIS, OF MASS.

Teach the little ones of heaven,
That it's not so far away;
But is lying all around us,
Drawing nearer day by day.
Teach the little ones of heaven,
Teach them of the angels, too;
Who will ever watch and guard them,
If they are but good and true.
Teach the orphan child of heaven,
That its parents are not dead,
That the form was all they buried
When the parting spirit fled.
Teach it that its father watches,
Guards its footsteps day by day,
Drawing from Temptation's way
That it shall not go astray.

Teach it that the mother grieved for
Long so sadly, deeply, mourned,
Ever yet has watched its progress,
Many little dangers warned.

Now have any of your love-tomes
Who have left this earthly sphere,
In the earth's cold bosom perished,
Still they linger, hoy, here.

There is no rest for the weary,
Pain and longing are their wear,
Would not little ones of heaven
Strive to please them, let it so dear.

Tell them not man ne'er fathomed,
Nor a jealous heart envied,
Not a God to make them tremble,
But a God whom they can love.

Nay, the God whose action made us,
Stoops not thus low; nor low;

Rises far above such passions,

Purer, grander than we know.

True, man cannot even imagine,
How far how teach a child about him?

How deaf that we old words!

Though our fairest cannot frame him,
(Nor deities' a whole,

Yet his spirit's pervading,

Breathes in every living soul.

In each tiny flower, then mirrored,
In each birdling's soul of song,

In each silvery lakes clear bosom,

Glistening the green hills among.

Not beyond the clouds he dwelteth,

Neither in the vaulted skies,

But as ancient Serpents' teeth,

Man's own heart's God's Paradise.

Do not say a fury tempts,

Swallows every wayward soul,

Sweet stillness sympathetic,

There is no fury, none.

Fare, a mournful mother,

In her home in Parnassus,

Gazing downward through the cloud-rods,

Fair, far down below the skies.

On these burning redius of torture,

Where perfect flames rage wild,

Round so many hapless mortals,

Sees she there her own dear child?

Tortured still, forever tortured,

For the wrongs he first had done,

For his distaste in Heaven,

In salvation by the soul?

Though he erred so in earth-life,

Still she loves her darling boy;

Knows she well he had some virtues,

Must these flames, even them destroy?

Can she turn and praise God's wisdom?

Praise his justice and his love?

Can she turn and still be happy?

In her home in Parnassus?

Never again living Earth,

This noisy such mortal dust;

Never could a tender mother

Feel such cruel laws were just.

For all there's retribution,

Good and bad alike are heard,

And each sweet prayer's recorded,

She is every kind woman.

Never again living Earth,

Green, reverend far and wide,

Earth's Atonement's soft still thunder;

Drive the darksome clouds aside.

As the wailing moths weave,

Letting in the radiance bright,

Then the suffering soul is free,

Passing thence to realms of light.

For another, who on life's way,

Have scattered joys on every hand,

By each good deed for other's need,

They've made bright bonies in Summer

land.

We little dream, when now we seem

To free some brother from his pain,

And think we share the generous care,

That after all'tis ours to gain.

You should not teach your children,

To do good for swine-reared;

But, oh, teach your darlings, mothers,

To do good for love's good.

Toss the flowers in the air, away,

All, you cannot comprehend,

But we this can surely teach them,

God, our Father, is our Friend.

CORRESPONDENCE

RIVERSIDE, CAL., February 3, 1870.

EDITOR MIND AND MATTER:

Dear Sir:—I rejoice to see in your issue of January 25th, the letter from Brother Kilgore, and you will be interested to learn that it stands upon two feet in all departments of interest, even as you make it to be in your head.

We need to become myselfs in the realm of the both 'M's we can place some foot upon the sea, and the other upon the land and swear" effectually that we always as we have had in the past "shall be no longer."

To adjust the various interests to which Brother Kilgore refers, we must first understand the nature of the being—the composed of mind and matter to which we are to be adjusted. We will start with the first, for it is the more aggressive and, farther that he would be of no use to himself or any one else if he were not.

Had he not this element of aggressiveness, how could he subdue and bring into order the earth that has been given into his hands—the earth of which he is now master and is yet to become really the lord and master?

This aggressiveness knows no limit, but the impossible. We find that an aggressive and expansive force that placed in the bosom of the earth, scatters death in every direction, will, if high in the atmosphere, give birth to a pestilence, and if low, to a pestilence, acts as a purifier by burning up the elements that produce disease. But let such force descend from its sphere—the air—to the earth, and the injury done is as great as though it had originated there.

Man in the past has manifested his aggressiveness, in the sphere of physical strength—the strongest taking and holding that which was desired. But he soon learned that this would not do that there was no safety for any in such a method of procedure, and he set the necessary limits that of the impossible, and the like. So, when he spread abroad, he pursued in its hands—do this, do that, sweep so far as opposing strength is concerned, for the combined strength of the public is with it against the world—no aggressor. No matter how hungry, how needy, or how degraded morally a man may be, he knew full well that in the course of time he would be stopped, looked at the child, wondering if he'd ever be President of the United States, and then resolved to deal out sacred truth in the future as thin as soup in a second-hand boarding house.

Respectfully and fraternally,

LOIS WAISBROOK.

A COMMUNICATION OF ARBACES, AN EGYPTIAN PRIEST, OF THE TIME OF MOSES,

BY WARD.

"I am he who first taught the Doctrine of the Transmigration of the soul, a theory in after times well known to the Greeks, several of whom speak of it in their writings. Bear this in mind, I am not to interfere with what the Ancients mentioned in a work called the 'Last Days of Pompeii,' to which the character manufactured by the author to embellish his story without existence or reality. I was the first teacher of my own doctrine, the Transmigration of the Soul."

"Consequently, through physical force—hence strength—is condemned as between man and man; and those who made the war been the only ones to fight, this had also been true of nations, etc. But competition in the realm of brute instincts, coupled with an intellect that acknowledges the selfsame still, is the cause of the physical force truly—as brutal—as did not give infinite strength. It is the brute still, but securing by shrewdness what is not longer secured by force of muscle."

"Now, however, nothing has not destroyed this aggressive force, but has forced it one step higher. In the new field of action it has a much wider scope, is doing much more toward smiting the earth. Formerly this aggressiveness was used as between man and man almost altogether, while the sphere of nations outside of man, received but little attention. Now, however, the elements of earth and air, but in doing this, man has crushed his fellow man—the stronger the weaker; and this, because competition, with sharp-edged intellect, has dipped into the sphere of wealth, of bread, of power, etc. The weak still, but securing by shrewdness what is not longer secured by force of muscle."

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